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TRINITY CHURCH

SENECA FALLS, N. Y.

CENTURY OF SERVICE

NINETEEN HUNDRED THIRTY-SEVEN

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TRINITY CHURCH AT SENECA FALLS

REV. STUART G. COLE, B.D.

Rector of Trinity Church

Let us now praise famous men,
And our fathers that begat us.
The Lord manifested in them great glory,
Even his mighty power from the beginning.
Such as did bear rule in their kingdoms,
And were men renowned for their power,
Giving counsel by their understanding,
Such as have brought tidings in prophecies:
Leaders of the people by their counsels,
And by their understanding men of learning for the people;
Wise were their words in their instruction:

* * *

All these were honored in their generations,
And were a glory in their days.
There be of them, that have left a name behind them,
To declare their praises.
And some there be, which have no memorial;
Who are perished as though they had not been,

* * *

But these were men of mercy,
Whose righteous deeds have not been forgotten.

* * *

Their seed shall remain forever,
And their glory shall not be blotted out.
Their bodies were buried in peace,
And their name liveth to all generations.
Peoples will declare their wisdom,
And the congregation telleth out their praise.

Ecclesiasticus 44:1-4, 7-10, 13-15.

ACKNOWLEDGMENT

WE owe a great debt to those men and women whose loyal devotion to His work has laid the foundation of this splendid Parish, and there should be some record of their noble service.

We realize that there is much that has been left unrecorded, but this is due only to the fact that our sources of information have been limited.

You are asked to consider this book as a guide to those whose lot it becomes to publish the next History of Trinity Church, and as a record —though not complete—of the first one hundred years of this grand Parish's existence.

I acknowledge, with thanks, the able work of our historian, Charles C. Inshaw, and those whose cooperation made this book possible.

STUART G. COLE.

Trinity Rectory
March 5, 1937.

THE HISTORY OF TRINITY CHURCH

by Charles C. Inshaw

In attempting to write this brief history of a single parish, I find it necessary to go back to the beginning of our Church in Western New York to furnish a background for the efforts of those men and women who a century ago laid the foundation of the Church in this community. I have ventured to call it a history—but perhaps a more descriptive title would be a collection of "historical facts and recollections", the little rills, as they have been aptly called, which make the larger streams of history. For these facts, I am deeply indebted to Hayes' *History of the Diocese of Western New York,* to Halsey's *The Old New York Frontier,* to the *History of Trinity Church* prepared by Col. George M. Guion and to the many friends who have furnished pictures and legends of days gone by.

The early efforts to plant Christianity in the wilderness of Western New York were made by the Jesuits from Canada who came by way of the St. Lawrence River and Lake Ontario to the land of the Iroquois. These missionaries were the Christian pioneers who, in the 17th century, with steadfast devotion and heroism braved the dangers of the forest and in some instances suffered torture and martyrdom for the faith of Christ. In our own neighborhood, Father René Menard established the St. Stephen's Mission at the junction of the Indian trails at a salt spring north of the Village of Cayuga. Other missions were built at Manlius and at Oneida Lake.

A missionary effort to the natives of the Central part of the State was made by the Church of England more than a half a century later. This effort was fostered by the British Governor more with the idea of winning the friendship of the Indians from the French Jesuits than for any special interest in the salvation of their souls.

The Rev. William Andrews, "willing to try what good he could do among another nation", travelled to the "Castle of the Oneidas" and met with a glad reception about 1712. In 1760, Rev. John Ogilvie records his experience, saying: "The Oneidas met us at the Lake and brought ten children to receive baptism and young women who had been previously instructed came likewise to receive the holy ordinance." Queen Anne showed her interest in Indian Missions by a gift of Altar plate for the chapel of the Oneidas and also for the Chapel of the Onondagas. This latter plate may now be seen at St. Peter's Church at Albany.

Between 1750 and 1756 two Moravian Missionaries visited Central New York. They were visiting the Indian Councils to solicit permission to establish young men in the Indian Villages in order that they might learn the Indian dialects, the better to qualify themselves for missionary careers. These two self-denying missionaries were Bishop John Frederic Cammerhof and the Rev. David Zeisberger, who on May 28, 1750, left Wyoming, Pa., for a tour of the towns of the Six Nations, arriving at the chief village of the Cayugas on Cayuga Lake early in June of the same year. They crossed the lake on June 26, 1750, and landed in Seneca County near Burrough's Point. They record in their journal that the day was very hot and as they walked through the dense forest without a breath of air stirring they were nearly exhausted by thirst with no water to drink. Finally they came to a brook which they named the "Golden Brook" and which we now call the "Silver Creek" on the farm recently sold by Bishop Ward of Erie, Pa., to Mr. James Baker. Later the same day they drank at what is now Kendig's Creek and arrived in the evening at the Seneca Outlet near the present site of Geneva. The active life of Bishop Cammerhof ended with his death April 28, 1751, before he had reached his thirtieth year. The Rev. David Zeisberger died in Ohio on Nov. 17, 1808, after a missionary career of sixty years among the Indians.

A few years later, in 1765, the Rev. Samuel Kirkland, a Congregational minister and son-in-law of Eleazer Wheelock, Indian Missionary and founder of Dartmouth College, located for a time at Seneca Castle and then returned to labor with the Oneidas for forty years. Phelps and Gorham gave him a tract of a thousand acres in Ontario County and the State of New York presented him with 5000 acres of land in Oneida County for his services as an interpreter, a considerable portion of which he gave for the endowment of Hamilton Academy, and out of which grew Hamilton College. Samuel Kirkland was a Chaplain in Sullivan's Expedition and the father of the 17th President of Harvard University, John Thornton Kirkland.

In these early beginnings Christians of our own and other Communions endeavored to establish the faith of Christ. Our own Church had its special difficulties because the feeling against Great Britain in the War of the Revolution had not been erased. Also we had no Bishop of the new Church in America and the Mother Church in England could not be made to see our needs.

Finally, on April 17, 1784, the Legislature of New York made such alterations in the original Charter of Trinity Church in New York as to make it conformable to the new Constitution of the State, and in 1787 the Rt. Rev. Samuel Provoost was consecrated the first Bishop of New

York in Lambeth Palace, London. There were five priests to welcome him at his first Diocesan convention.

Missionary effort apparently began in 1796 when a Committee of three clergymen and three laymen, all members of Trinity Church in New York, was formed for Propagating the Gospel in the State of New York. The immediate result was the appointment of the Rev. Robert Griffith Wetmore, a Lay Deputy from New Rochelle ordained Deacon by Bishop Provoost May 21, 1797, as their first missionary to Western New York. We do not have his records—but his immediate successor, Philander Chase (afterward Bishop), in a sermon at Poughkeepsie in 1801 reports "that Mr. Wetmore travelled 2386 miles, performed Divine Service and preached 107 times, baptized 47 adults and 365 infants and distributed among the indigent and deserving a number of copies of the Book of Common Prayer. The benefits arising to the Church and to individuals were apparently great and many. He exhorted the indolent, comforted the despondent and awakened the careless and so aroused them from their lethargy and excited them to a sense of their religious duties that in the year following there were incorporated in the State seven new congregations and Divine Service began to be performed in many places where people had never attempted it before." Among the places he visited was Paris Hill—where he found a church already organized—St. Paul's, the first in all of Central and Western New York. The second missionary was the Rev. Philander Chase, afterward the great Bishop of the West, who began his labors at Paris Hill. He visited the present site of Syracuse and found only a dreary salt marsh with the cabins of Comfort Tyler (grandfather of Bishop Charles Tyler Olmstead), Asa Danforth, and Ephraim Webster the only signs of civilization. At Auburn he found the Bostwick family of Massachusetts Churchmen and held services at their home, the start of St. Peter's Church of Auburn.

In 1803 Daniel Nash, "the Apostle of the West", became Missionary of Otsego County. He was a native of Great Barrington, Mass., and graduated from Yale in 1785. For ten years he was a principal in academies in New York and New Jersey. He had been reared a Congregationalist but in 1797 after two years of preparation was ordained an Episcopal Deacon in St. George's Chapel by Bishop Provoost and a priest in 1801 by Bishop Moore. From 1797 until his death, Father Nash labored with great zeal as a missionary in Central New York. He came into this section with his wife as a companion in his work and this she remained through all his labors. They lived in log cabins of unhewn logs having scarcely a pane of glass at the windows and only a single room. Philander Chase visited him on a tour of Missionary observation and years later said that Daniel Nash had done more to establish the Church

than anyone else in this country. In Judge Cooper of Cooperstown he had a loyal friend. Fenimore Cooper knew him well and has given us a good picture of him as the Rev. Mr. Grant in *The Pioneers*. Father Nash died in Burlington, Otsego County, in 1836 at the home of his son-in-law. With his wife he was buried some years later in the churchyard of Christ's Church, Cooperstown, 'neath the shade of a noble pine tree. Christ Church was organized by him in 1811. Within its grounds and not far from him, also lies buried Fenimore Cooper. The labors of Father Nash recall nothing so forcibly as the labor of the Jesuits among the Iroquois in the 17th century.

Trinity Church at Utica was consecrated by Bishop Moore, the second Bishop of New York, on Sept. 8, 1808. This service and the dedication of Trinity Church in Geneva were held on his only visit to this part of the Diocese. When we recall Bishop Moore was also Rector of Trinity Church in New York and President of Columbia College, we realize that there is nothing remarkable in the fact that he came only once.

John Henry Hobart became Bishop Coadjutor in 1811. It is impossible to overestimate the importance of this man in the growth of the Church. "The voice of Hobart", it is said, "was a trumpet call such as the Church had not heard since Bishop Seabury's day to stand up for Christ and His Church."

Before his consecration he placed on record his motto, "My Banner is Evangelical Truth and Apostolic Order". His Clergy, and especially the missionaries, soon felt the force of a militant Bishop behind them who made no excuses for "our peculiarites" and for "our liturgy" but expressed a triumphant confidence and enthusiasm for the Divine Constitution and Mission of the Church.

Bishop Hobart's Episcopate was a period of steady progress. It was not merely that new churches were organized in growing settlements but real faith in the church was awakened. He explained the feasts and fasts and instructed the people how to observe them. His efforts were largely responsible for the restoration of the use of the surplice after long disuse in some places; for the regular reading of the Epistle and the Gospel at least weekly, and for a more frequent celebration of the Holy Communion. His leadership was not in vain, for his exhortations were heeded by clergy and laity alike and prepared the way for the loyalty to the teaching and worship of the Church which, under Bishop De Lancey, won for Western New York the title of "The Model Diocese".

Bishop Hobart was taken suddenly ill during a visitation to St. Peter's Church, Auburn, on Sept. 1, 1830, and died in the Rectory on Sept. 12th. On the afternoon of that day his remains were taken to Weedsport and conveyed to New York by the Erie Canal and the Hudson River, reaching

there on Sept. 16th. In the evening of the same day they were laid to rest beneath the altar of Trinity Church. The burial service was said by Bishop Moore of Virginia, followed by a sermon by the Rev. Benjamin T. Onderdonk, his friend, and a few weeks later his successor.

Bishop Onderdonk was unanimously selected to succeed Bishop Hobart and was consecrated the fourth Bishop in 1830. For eight years he ministered with great zeal and faithfulness. In his visitation of 1833, he consecrated ten churches in seventeen days, one of which was the "Apostolic Church" at Geddes which was used as a model for the first church building of Trinity Church at Seneca Falls.

In 1834 he reported that there were "new churches at Mt. Upton, Norwich, Green, Guilford and Seneca Falls—none as yet at Elmira".

* * *

There are no records of the first religious services in the old Village of Seneca at the Falls of the Seneca. We have to depend upon the legends passed down from generation to generation by word of mouth. From these traditions we learn that Methodist services were held here very early in the cabin of Case Cole, which was located on the south side of the river about where the Lehigh Valley station now stands, and were conducted by the Circuit Riders, the Revs. Bennet, Snow and Prindle, who came about once in four weeks. The first members of this congregation were Mr. and Mrs. Cole, Mr. and Mrs. Witham and Mr. and Mrs. Sweet. This Mr. and Mrs. Sweet were attending a meeting at Case Cole's when their log cabin about a mile distant caught fire and three of their children who had been left alone in the house were burned.

The first regularly organized church was the First Presbyterian Society. The organization meeting was held on August 10, 1807, in the barn of Col. Daniel Sayre, who lived on the road to Bridgeport on the north side of the road nearly opposite the farm home of Clarence Moses. It is not surprising that the first churches in this new section were of the Presbyterian or Methodist persuasion, because a large proportion of the early settlers were from Connecticut or New Jersey and were either Presbyterians, Methodists or Congregationalists in their old homes. The Presbyterian organization was not seriously disturbed by the Revolution and had long had an organization for missionary work. The war was scarcely over before the Rev. Jedediah Chapman, Pastor of the First Presbyterian Church at Orange, N. J., was appointed Supt. of Missions to the West. He organized the Presbyterian Church here and at Ovid, Romulus, and the Second Presbyterian of Junius at the hamlet now called Dublin. He also started the church at Geneva and became its pastor. The Congregationalists had no church of their own but were admitted to the Presbyterian services and called "Members by Accommodation".

St. Paul's Church at Waterloo was the first Episcopal Church in Seneca County organized in November, 1817, at a meeting of the people of Junius and Fayette who preferred the form of worship of the Protestant Episcopal Church. The proprietor and founder of the Village of Waterloo was Elisha Williams, a very prominent and influential lawyer from Hudson, N. Y., and it is undoubtedly due to his influence and that of his resident agent, Mr. Reuben Swift, that the Episcopal Church was started so early in Waterloo. Services were held in the school house which stood on the site of the present St. Paul's, and when the congregation grew the meetings were held in the court house. The first effort to build a church was begun in 1825 and the first sale of pews in the building was held on April 3, 1826. This church served until 1863—when the building was moved to Virginia Street and is now used as a Grange Hall. The bodies buried in the old churchyard were moved to the Stark Street Cemetery, more land was added to the old church site, and the new church was consecrated by Bishop A. Cleveland Coxe on May 4, 1865.

There is no doubt that many of the people in Seneca Falls who had been brought up in our church in their old homes attended services at St. Paul's in Waterloo until the church services were available here.

In 1830, Eleazer Hills and Everard Peck purchased the old "Globe Tavern Stand", then called the "Western Exchange", and which included all the land on Cayuga Street from Fall Street northerly and including the site of Dr. Lester's house. Hills and Peck built a general store building on Cayuga Street immediately north of the present State Bank Building and rented the second floor to Lewis Bixby for a location for his private school.

Here in this upper room the little band of Episcopalians gathered to worship, and we can only imagine the feeling in their hearts when they closed their service with that prayer of St. Chrysostom, "Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants as may be most expedient for them, granting us in this world knowledge of Thy truth, and in the world to come life everlasting".

On the last Sunday in December, 1830, and on the first Sunday in 1831 notice was given at the service that a meeting would be held on January 13, 1831, for the purpose of incorporating themselves as a religious society. The results of this meeting are best told by reading the Certificate of Incorporation of the Church, since known in law as "The Rector, Church Wardens and Vestry Men of Trinity Church in the Town of Seneca Falls".

"TO ALL To whom these presents may concern, we whose names and seals are hereunto affixed, do certify that in pursuance of Notice duly given according to Law for that purpose, at the time of divine service in the Two Sundays now last past the male persons of full age belonging to the Church congregation or society, worshipping in the Town of Seneca Falls, in which Church congregation or society divine service is celebrated according to the rites of the protestant Episcopal Church in the State of New York met at their place of worship in the Village of Seneca Falls for the purpose of incorporating themselves under the act 'entitled an act to provide for the incorporation of Religious Societies' and the act to amend the same, at which meeting and by a Majority of Voices, the undersigned Reuben Hubbard being Rector of the said Church was called to the chair and presided and the undersigned Abner M. Beardsley and Stephen S. Viele were nominated to certify the proceedings of said Meeting in conjunction with said Rector and by a Majority of Voices Lewis Bixby and John Isaacs were elected Church Warden and Gary V. Sackett, Samuel Payne, John Morgan, Senter M. Giddings, Anthony Dey, George B. Freeman, Stephen B. Gay, and Chauncey Marshall, were Elected vestrymen of said Church, and Wednesday in the week called Easter week, was in like manner fixed on as the day in which said Officers of Church Wardens and Vestrymen shall annually thereafter cease, and their successors in office be chosen, and the name or Title of the 'Rector Church Warden' and vestrymen of Trinity Church in the town of Seneca Falls was in like manner fixed on and agreed to as that by which the said church, congregation or society shall be known in Law. In Testimony Whereof, the said Reuben Hubbard together with the undersigned Abner M. Beardsley and Stephen S. Viele have hereunto subscribed our names and affixed our seals this thirteenth day of January in the year of our Lord one thousand eight hundred and thirty one. Chauncey Marshall written on an Erasure.

Signed and sealed	
in the presence of	Reuben Hubbard (L. S.)
H. H. Gridley	Abner A. Beardsley (L. S.)
Geo. E. Freeman	Stephen S. Viele (L. S.)

On the eleventh day of February in the year of our Lord one thousand Eight hundred and thirty one before me Luther F. Stevens first Judge for the Court of Common Pleas for the County of Seneca, personally appeared Horace H. Gridley one of the subscribing witnesses to the within Instrument who being duly sworn did depose and say, that he was present and saw Reuben Hubbard, Abner A. Beardsley, & Stephen S.

Viele whose name, and seals are affixed to the within certificate sign and seal the same and that the deponent together with George E. Freeman did in their presence and at their request subscribe the same as Witnesses.

Luther F. Stevens.

(ENDORSED) Recorded 25th March 1831, at 3 P. M. I Finton, Deputy Clerk Seneca Co.
B. of Miscl. Records at page 443."

It is well for us to call to mind the religious atmosphere of the time in which our church here was born. It seems remarkable that New York State and especially Western New York—a region settled almost wholly by people of the New England States, the land of steady habits—should have been swept over and over again from its earliest years by successive waves of religious fanaticism and social delusions and experiments.

The first, in 1787, came from Rhode Island when Jemima Wilkinson, "The Universal Friend", brought her followers to Yates County and represented herself as a reincarnation of the Saviour of men, and as such ruled over her followers with absolute sway on the banks of Seneca Lake near Dresden, which they called Jerusalem, not only until her death in 1819 but for thirty years later through her successor, Rachel Malin.

Many of the early settlers in Seneca County were obliged to take their grain to Jemima's Mill until mills were built here—and the earliest marriages in the Town of Romulus were performed at Jerusalem—the young couples crossing the lake in boats because there were no Ministers or Justices at that time in Seneca County.

Before this wave of religious experiment had quite spent itself, the cloud of Mormonism came up in the thirties, the Book of Mormon being translated in the house of Peter Whitmer in Fayette and the church organization perfected there on April 6, 1830.

About the same time, the Anti-Masonic movement began and was religious as well as political in its scope, and was as really an outbreak of fanaticism as any of the others.

In 1835 William Miller began preaching of the Second Advent of Christ as immediately at hand and gathered many followers as the day fixed for the fulfillment of his prophecy approached. His disciples numbered many thousands and were nowhere more enthusiastic than in this vicinity. As the great day approached one of his converts, a Canandaigua physician, sold his farm, like St. Barnabas, but unlike him took a mortgage for the purchase money—thus making provision for himself in either world.

A little later the Fox Sisters of Rochester began their mysterious "table tappings", out of which has grown the modern Spiritualism.

In these years of unusual and excessive religious excitement, the Missionary Reports of our Church all record a steady growth through a more earnest and faithful observance of our own Prayer Book services. One is forced to believe that all these fanatical delusions of the time tended to draw the more conservative and truly religious people toward the beautiful and satisfying liturgy of the Church.

From this time on services were held regularly in Bixby's school room. The church records show that the first baptisms were performed by Dr. Mason, President of Geneva College, in February, 1831—and the second baptismal service was for the purpose of baptizing children of four of the vestrymen.

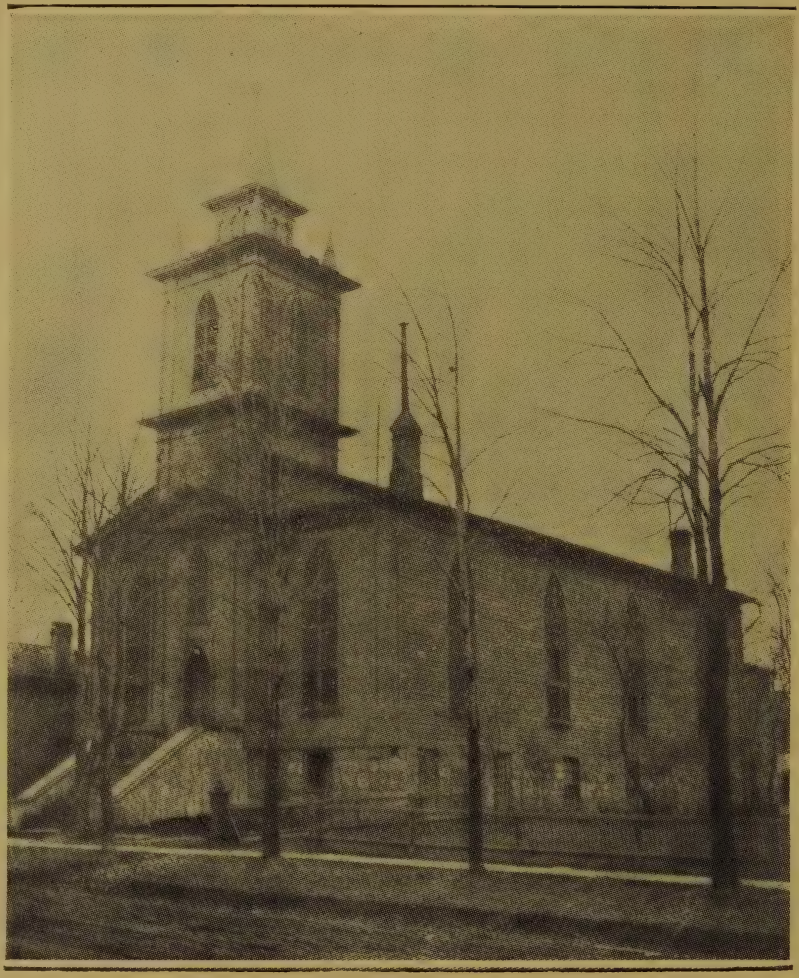
On Aug. 7, 1831, Rt. Rev. Benjamin T. Onderdonk, Bishop of the Diocese of New York, made his first visitation to this parish and administered the rite of confirmation to eleven persons. This service was held in the original Baptist Church, which had just been completed and which stood on Center Street between Bayard Street and the river.

At the annual meeting of 1832 the Rev. Reuben Hubbard, who had been ordained in 1828, resigned to go to Mayville in Chautauqua County, and the Rev. Seth Davis, who had just started his career as a priest, succeeded him. Senter S. Giddings was chosen Warden in place of John Isaacs, and Anthony Dey, Gary V. Sackett, Stephen B. Gay, J. M. Woodward, John Isaacs, Samuel Payne, George Arnold and Abram Bartlett vestrymen.

By this time the Village of Seneca Falls was just beginning to enjoy its first experience of prosperity. The monopoly of the Bayard Company had recently been dissolved and the water power of the river thrown open for development. The first development of the power was promoted by members of our vestry, Messrs. Sackett, Payne and Dey, and all was bustle and industry—factories of many diversified kinds were being built and a prosperity which lasted for many years was just beginning.

On December 26, 1832, Samuel Payne, Anthony Dey and J. M. Woodward were appointed a committee to "draw up a subscription for the purpose of building a new church in Seneca Falls", and in January, 1833, a lot was bought from Ansel Bascom for $500, one-half of which was paid in cash and a note given for the balance—Mr. Bascom endorsing on the back of the note $100 paid by Ansel Bascom as his donation.

The Rev. Seth Davis was succeeded by the Rev. Jesse Pound in July, 1833. The work of building was commenced, and in November, 1833, the cornerstone of the church was laid with proper ceremonies by the Rev. J. C. Rudd, Rector of St. Peter's Church in Auburn and for many years the editor and publisher of *The Gospel Messenger;* Anthony Dey, John Isaacs and James Sheathar were the building committee, Lewis Bixby



TRINITY CHURCH AT SENECA FALLS
1833-1886

and John Isaacs the wardens, and Anthony Dey, Senter M. Giddings, Abram Bartlett, Moses L. Deming, S. L. H. Ward, Elijah Webster, Chauncey Marshall and George Arnold were the vestrymen.

About this time Mr. Bixby moved his school to the Village of East Cayuga, and from December, 1833, until the completion of the church services were held in the "large room over the Post Office" in the building which stood on the northeast corner of Bayard and Ovid Streets until comparatively recent years. Mr. John Morgan, a member of the first vestry and the man who built and lived in the house now owned by Dr. Lester, was Postmaster at this time.

It was at first planned to build the church of stone—but it was afterward decided to build the basement of stone and the upper part of wood, the plan of the church at Geddes being adopted for the edifice. The masonry was done by Asa Miller. The architect was Peleg T. Marshall.

On Sunday, July 27, 1834, the new church was ready for divine service, and on the morning of Sept. 10th it was consecrated by Bishop Onderdonk, assisted by the Rev. Jesse Pound, the Rev. William Lucas of Auburn and the Rev. Richard S. Mason, Rector of Trinity Church, Geneva.

The Rev. Jesse Pound resigned in 1835 and was succeeded by the Rev. Robert Campbell, who served as a missionary until October, 1836, and was followed by the Rev. Henry Tullidge, who also served as a missionary at Montezuma during part of 1838. Mr. Tullidge, with Anthony Dey, Gary V. Sackett, Samuel Dey, Stephen S. Viele and James Sheathar as lay delegates, represented this church in the first Convention of the Diocese of Western New York held on All Saints' Day Nov. 1, 1838, at Geneva and which chose the Rev. William H. De Lancey first Bishop of the new Diocese.

The Rev. Charles Gardner Acly came to the church in June, 1839. Bishop De Lancey made his first visitation here on Sept. 29, 1839, and confirmed eleven persons, one of whom was Adam Elder, the first organist of the church, a native of Scotland but soon a naturalized citizen. Bishop De Lancey made annual visitations for twenty-one years, confirming large classes each year. In 1841, on March 14, he had an especially busy day, confirming 17 persons at the morning service, then going to Cayuga to the Presbyterian meeting house, where he baptized the two eldest children of Judge and Betsey Hutchinson. He stayed over night at the Hutchinson homestead, and on the 15th day of March baptized, at the house, the four younger Hutchinson children.

Mrs. Hutchinson was an early member of Trinity Church, and it was through her enthusiastic efforts that the Sunday School was started. She

MRS. ELIZABETH HALL HUTCHINSON
Who Organized the Sunday School

maintained this interest in the school until the discontinuance of the old Cayuga Bridge made it impossible for her to make the trip by carriage from Cayuga. In appreciation of her years of service, the church presented her with a Bible autographed by every communicant of the church. This Bible is still in existence in the possession of one of her descendants.

Trinity Church School has always stood in the first rank in the Diocese in the amount of its Lenten offering for missions. It also contributed toward the building of the memorial chapel at Valley Forge.

When the present church building was erected, the Church School provided the windows in the vestibule representing the Church seasons, and Miss Annette Hoskin's class of young girls gave the brass eagle Lectern.

There has always been a large Primary School and Kindergarten which for nearly fifty years has been faithfully taught and supervised by Mrs. Frank W. Fleming.

The Kindergarten room, in the Parish House, was furnished as a memorial to Eliza Fatzinger Becker.

In 1843 Mr. Anthony Dey resigned as Warden and Dexter C. Bloomer was chosen to succeed him. Mr. Bloomer and his wife, Amelia Jenks Bloomer, were baptized on April 8, 1843, confirmed by the Bishop on April 9, and he was made Warden soon after.

Mrs. Bloomer became the most famous nationally of any of the early members of Trinity Church. She remained all her life a faithful Christian Missionary until her death in 1894, at Council Bluffs, Iowa. She is buried in that city in Fairview Cemetery. On a monument erected at her grave is the following inscription: "In Memoriam, Amelia Jenks, wife of Dexter C. Bloomer, Died Dec. 30, 1894, aged 76 years, 7 months and 3 days, a Pioneer in Woman's Enfranchisement."

During 1843 Judge Josiah T. Miller became a vestryman and held that office until 1883, when he moved with his family to Waterloo.

In 1844 Mr. John Fitch, who had been a member of the vestry since 1835, was chosen Warden and held that office for forty years. Mr. Fitch was an expert at installing flour mill machinery and lived in the house where his daughter, Mrs. Adaline F. Cowing, lived for many years and where Mr. Charles Fegley now resides.

The Rev. Benjamin Franklin succeeded Mr. Acly in 1844, but remaining less than a year. His health failed and he was obliged to resign.

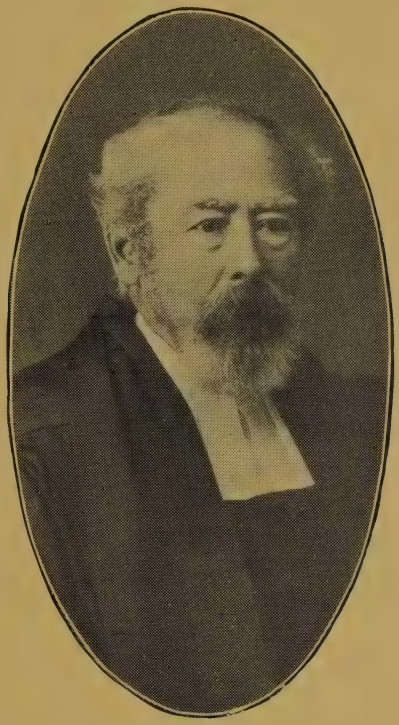
The church was without a Rector during most of 1845, but the services were conducted regularly. Bishop De Lancey seems to have been watchful over the church and secured ministers to keep the pulpit supplied until a regular Rector could be obtained.

The Rev. Rufus Murray was installed as Rector in 1846 and remained

until August, 1849. In his report to the Diocesan Convention of that year he wrote: "When the Rector took charge of this parish, he found it greatly embarrassed by liabilities in consequence of which the congregation had become greatly disheartened and dejected; but by exertion and the blessing of God, seconded by the liberality of the people and aided by the Ladies' Sewing Society, the debts have all been paid—the Church carpeted, confidence restored, and an increased and devout attendance on her services, with a prospect of future prosperity and happiness." This is the first mention of the part which the ladies took in the support and progress of the Church. Stephen Monroe, who for many years presided over the destiny of the general store kept by Mr. Charles Hoskins and noted in his diary the daily doings of the town, remarks in his "Reminiscences" that the ladies of the Episcopal Church always held the first strawberry socials in town—having the peculiar ability to know just the date when the first berries would be ripe and, making all plans well ahead of time, would make as much as $200.00 before the ladies of the other churches could get started. Parties were also held by the Episcopalian women in Union Hall—where Mrs. Daniels sold her bouquets for a dollar each and the clatter of spoons and saucers made inviting music. The women of Trinity Church were the first in town to decorate the church with greens at Christmas time and the first to brighten services by the use of flowers.

The Rev. Malcom Douglass served as Rector from 1849 until June, 1851. His record of baptisms is amazing. He drove through the country at least as far as Canoga, baptizing from house to house. On one of these trips he baptized Jane C. Keeler on Oct. 22, 1850—who has ever since been an active and faithful member of this Church. Mr. Douglass resigned to go to Christ's Church at Albion. His resignation was accepted with sincere regret and resolutions expressive of his many virtues and the ability and fidelity with which he performed his ministerial duties were passed by the vestry and published in *The Gospel Messenger.*

In December, 1851, the Rev. Charles Woodward became Rector. He has left behind him a well-earned reputation as a thorough gentleman and scholar and a faithful parish priest. He was a teacher at Hobart in 1847 and 48, Chaplain and Professor at Andalusia College in Pennsylvania; Principal of Oxford Academy and Rector of Trinity Church at Seneca Falls and for many years at Rochester, Minn., where he died Nov. 7, 1891, aged 70. His father, the Rev. John Woodward, an early Western New York Missionary, was ordained by Bishop Onderdonk in 1831. His elder brother, John, died August 25, 1865, at Watkins, where he was Senior Warden of St. James Church.



REV. JOHN MARSHALL GUION, D.D.
Rector
1855-1878

Mr. Woodward resigned in April, 1855, and was succeeded by the Rev. John M. Guion—named after Major John Marshall of the U. S. Army, his grandfather. By this time the Church had become self-sustaining and no longer received the missionary support. In 1851 a new bell had been placed in the tower of the church and is the same bell which calls us of the present day to worship. In 1856 a new organ was purchased from Henry Erben of New York, the cost being one thousand dollars—and a new baptismal font, the same font which is used today.

With a steadily increasing congregation, it soon became evident that the church building was inadequate to meet the needs of the Church, and, in May, 1859, the vestry decided to enlarge and improve the building. This change was made the same year at a cost of about $2000. The chancel was enlarged, a vestry room added, and the organ moved from the balcony at the rear of the nave to the chancel. The seating capacity was also increased by the addition of thirty pews and a stained glass window was placed over the altar.

We now come in the annals of the Church to the days of the Civil War. The Rector had two sons in the regiment from this vicinity, Gen. John Marshall Guion, father of John M. Guion, present Clerk of the Vestry, and Col. George Murray Guion, father of Mrs. Hamilton Garnsey. I quote now from an article written by Col. Guion:

"When in the early days of 1861 there rang through the land a call for volunteers to defend and maintain the integrity of the Union, the sons of loyal Trinity were among the first to respond. Three full companies were speedily enrolled from Seneca Falls and upon the eve of departure, by special invitation, the command in which two sons of the Rector had enlisted attended service at the church in a body. The writer well remembers the thrilling effect of the scene, as the earnest, soldier looking company with full ranks and even tread filed slowly into the sacred edifice. Placing their banners upon the steps of the altar, they reverently bent the knee before the eternal God of battles while the white robed priest invoked his blessing upon them and upon their flag. The address which followed was peculiarly impressive and was listened to with marked attention. Eyes that were destined in a few short months to look without flinching straight into the very jaws of death, grew moist as the eloquent and tender utterances of the inspired speaker fell from his lips. Who shall say that in the days which followed the hearts of that historic band were not moved to nobler deeds of heroic valor by the ever recurring memories of the hour spent in old Trinity."

Meanwhile, as the years sped on, the parish continued to grow and prosper. In the year 1863 it was decided to build a rectory. Mr. Frederick Swaby, Junior Warden, donated a lot on Cayuga Street, and Mrs. Mum-

ford, in her will, provided the sum of two thousand dollars, which materially aided the project. Mrs. Mumford was the widow of Silas Dean Mumford, a wealthy merchant of Seneca Falls, who lived in Bayard Street between Mumford Street and Washington. He lies in the old cemetery in the rear of the hospital. The balance of the rectory fund was raised by subscription, and during 1864 the present substantial house was completed.

That the rectory was needed is proved by the story recently told by one of the oldest members of the Church. She was taken by her father as a small child to call upon Dr. Guion when he was living on Bayard Street not far from the old church and found him sick and in bed with an umbrella over him to protect him from a leaky roof.

In 1867 occurred the death of Carlton W. Seeley, who since 1838 had been an active member of the vestry and a valued member of the Church since its organization in 1831. Mr. Seeley lived on the southeast corner of Bayard and Spring Streets, and kept a shoe store on Fall Street.

On Nov. 10, 1868, the first convention of the new Diocese of Central New York met in Trinity Church at Utica, Trinity Church of Seneca Falls being represented by the Rector, with Edward Mynderse, George M. Guion and Lansing S. Hoskins as lay delegates. Dr. Guion at this meeting preached the convention sermon. Bishop Coxe elected to remain in Western New York, and Dr. Littlejohn of Brooklyn was chosen Bishop of the new Diocese. As he was elected Bishop of Long Island the following week, he accepted that office. A special convention was held in January, 1869, in St. Paul's Church, Syracuse, at which the Rev. Frederick Dan Huntington was elected on the third ballot. He was consecrated at his own parish church, Emmanuel, in Boston, on April 8, 1869, Bishop Coxe preaching the sermon with great power and eloquence on "The Messengers of the Churches and the Glory of Christ".

Bishop Huntington was originally a minister of a Unitarian Society in Boston. In 1842 he was present at the consecration of Bishop Eastburn of Massachusetts, at which Bishop De Lancey preached. Bishop Huntington in later years spoke of that sermon as having no slight influence in attracting him to the Church which he later served so many years in Central New York.

Dr. Guion was very much interested in mission work, and when the population along West Fall Street and the northwest part of the village began to increase, the Rector in 1870 commenced holding regular Sunday mission services in a house on the northeast corner of Clinton and Chapel Streets. The attendance at these services was large from the start and had increased to such an extent in 1875 that Johnson Hall was used until the

church was moved to the north side of the river, when the two congregations were united.

In 1873 the Rev. Warren Calhoun Hubbard, then a deacon, was, at Dr. Guion's request, made assistant, and by his earnest work advanced the interests of the parish. An effort was also made at this time to raise funds to build a new church, but owing to the financial troubles of the time, the project was abandoned and the old building was repaired and continued in use.

In 1874 another influential member of the vestry, Mr. Charles B. Keeler, who had been elected in 1867 to fill the vacancy caused by the death of Mr. Seeley, was called to his final account. Mr. Keeler was for years Superintendent of the Sunday School and was active and ever diligent in the work of the Church. His loss was sincerely mourned by the whole community.

Two years later, Dr. Guion, warned by failing health, felt compelled to give up his rectorship. In February, 1876, after almost a half century in the ministry of the Church, twenty-one years of which had been spent in earnest, faithful Christian labor in this parish, during which the Church had grown and flourished until it was one of the most important in the Diocese, he tendered his resignation to take effect the first of the following May.

The Vestry, after consulting the members of the Church, in a series of very complimentary resolutions, unanimously resolved that "Dr. Guion be declared Rector Emeritus with an annual salary of four hundred dollars and the full use of the rectory so long as he shall remain in the parish". At the same time, the Rev. Warren C. Hubbard was invited to become Rector. The new Rector immediately entered upon the discharge of his new duties with the most cordial good will and esteem of all.

The Rev. Mr. Hubbard remained until Feb. 1, 1877, when he accepted a call to the rectorship of St. Paul's Church at Brooklyn. Mr. Hubbard had been a very able minister. Under his guidance, the Church, Sunday School and various organizations of the parish were active and prosperous. He had endeared himself in the hearts of the people and it was with the sincere regrets of everyone that he departed. About 1890, Mr. Hubbard went to Trinity Church of Rochester as Rector, where he was loved by the whole parish.

The death of Mr. George B. Daniels, a vestryman for twenty-two years, and one of the most prominent and influential citizens of Seneca Falls, occurred in September, 1876. Mr. Daniels was known as a man of great enterprise and ability in business and personally of a genial temper and benevolent disposition. He was a very public spirited man and was called to many positions of trust by the votes of his fellow citizens.

For two months the Church was without a Rector, but the Rev. W. D'Orville Doty of St. Paul's Church, Waterloo, in addition to his own parish duties not only held weekly services here, but at the request of the Vestry, instructed a large class and prepared it for Confirmation.

Dr. Doty was afterward Rector of Christ Church in Rochester, ending his work there only with his death on Jan. 5, 1900. On Easter Sunday, April 1, 1877, the Rev. C. McIlvane Nicholson became Rector.

In July, 1878, the Rev. Dr. Guion, after twenty-three years of work in Seneca Falls, finished his earthly labors and was called to his heavenly rest. The record of his life is deeply graven in the hearts of the older members of the Church, while his many virtues are held in loving remembrance by all members of the community of his generation.

The tributes to his memory at the time of his death tendered by the various churches of the village as well as by civic organizations in this and neighboring localities, together with the eulogies of the press, prove the esteem in which he was held by all. He was an old school gentleman and scholar of the type of Bishop De Lancey—filled with good humor and interested in the welfare of his fellow men.

Dr. Guion was born on Feb. 22, 1821, and was graduated from Columbia University in 1826 and from the Theological Seminary in 1829. He first served as a Deacon in charge of the Church at Palmyra, N. Y. In 1830 his name first appears in the list of the clergy of the Diocese of New York when he was Assistant Rector of St. Mark's Church in New York City. A copy of the sermon which he preached in 1830 on the death of Bishop Hobart is among the many documents placed in the cornerstone of Trinity Church at Seneca Falls.

He later served the churches in Connecticut at Saybrook, New Britain and at Meriden, where his son, George Murray, was born. Dr. Guion in 1853 was Rector of the Church in Baltimore until the building was destroyed by fire. He then served as Chaplain of the U. S. Senate, and in 1854, at the request of William H. Seward, he became Chaplain at Auburn Prison. After a short time in Auburn he became Rector of Trinity and soon moved his family from Meriden to Seneca Falls, where he labored for the Church during the remainder of his life.

Mr. Nicholson resigned in August, 1880, and removed with his family to Sodus to become Rector at that place. He was afterward Rector of the Church of The Messiah at Wood's Hole on the Massachusetts coast, where he died in 1885.

From August to December, 1880, the parish was temporarily in charge of the Rev. S. W. Strowger, who did much excellent work worthy of his vigorous Christian character. In August of this year the death of Mr.

Edwin Bull caused another vacancy in the Vestry, in which he served for seven years as an active and earnest member.

In October, 1880, the Rev. Robert G. Quennell was called to the rectorship and in December took up its duties. He had for some time been Rector of St. Paul's at Constableville and of St. Mark's at Port Leyden, and in addition had maintained regular services in Boonville and Forestport. Mr. Quennell found in his new parish a broad field for his untiring energy. He was a well-trained scholar, an able speaker and a firm believer in persistent work. He took an especial interest in the work of the Church at the County Home, holding regular services at that institution. His sermon on the death of President Garfield delivered on Sept. 26, 1881, was by vote of the Vestry printed in pamphlet form.

The year 1883 completed the first half century of the life of the Church in its own consecrated building. Fifty long years in the life of this village had elapsed since the erection of the old edifice and time had left traces of age and decay upon the walls which for so many years had sheltered the faithful band of worshipers. Accordingly, an earnest effort was made to revive the long dormant desire for a new building and a committee was appointed to secure an option upon a suitable site. In November, 1883, Mrs. Adelaide C. Guion purchased from Mr. H. C. Silsby a site and conveyed it to the Rector, Church Wardens and Vestrymen of Trinity Church as a memorial to her father, Mr. Erastus Partridge, on condition, however, that a new church should be erected upon it.

This gift was quickly accepted and subscriptions promptly followed which amounted to a very substantial amount. The sum of $2600, which under the careful management of Mrs. W. B. Lathrop had been accumulated by the ladies of the "Church Building Fund Society", also $250 received by the ladies of the same organization was paid in by Miss Annette Hoskins, $150 paid in by Miss Jane C. Keeler, treasurer of the "St. John's Mission Fund" and over $1000, the proceeds of a fund started at an early day and invested by Mrs. Mary S. Daniels, was added to the funds already on hand. Generous contributions were also received at Easter collections and from individual members so that within a short time the building of a new church at no distant date became an assured fact.

The last baptismal service in the old church was held on April 24, 1886. The last confirmation service was held on the first Sunday in Lent, March 14, 1886, when Bishop Huntington confirmed 14 persons and the last wedding ceremony was when William Wallace Bellows and Margaret Arbuckle were married by Dr. Denslow on Dec. 27, 1885.

At the Easter election in 1884 Mr. Frederick J. Swaby, who had been

a member of the Vestry since 1852, treasurer from 1855 to 1875, and warden since 1856, asked to be relieved of the care of his office of warden. His request was granted on condition that he would remain in the Vestry and Mr. Lansing S. Hoskins, a vestryman since 1872, was elected warden in his place.

In May, 1884, Brown and Dawson, architects of Troy, N. Y., were employed to prepare plans for the new church, and in August the plans and specifications submitted were adopted and a building committee appointed which at once invited bids from contractors for the erection of the building. The plans called for a structure 105 feet in length, 73 feet in width and with a height of 44 feet; the style to be Gothic and Early English, built of blue limestone from the Fayette quarries with Onondaga limestone trimmings and with transcepts on the east and west sides and a recessed chancel giving a cruciform shape. The Sunday School room was planned to be located in the basement, which was on the ground floor opening to the east and south.

In August, 1884, the Rev. Mr. Quennell was called to Christ Church at Binghamton, where he moved with his family to labor in this larger field. The Rev. Franklin W. Bartlett, as "minister in charge", officiated from September, 1884, to July, 1885.

In May, 1885, Mr. Lansing S. Hoskins was made Senior Warden, and Mr. William B. Lathrop, a vestryman since 1877, was chosen junior warden. During the same month the Rev. H. M. Denslow, at that time the Rector of Trinity Church at Rutland, Vt., was invited to the rectorship of this parish, and soon after accepted the invitation.

The cornerstone of the new church was laid on June 2, 1885. Bishop Huntington was prevented from attending the ceremony by sudden illness, but his duties were well performed by the Rev. Dr. Brainard of Auburn and the Rev. Dr. Clarke of Syracuse. About 3 o'clock the clergy, followed by the officers of the parish, the architect and the contractors moved in a procession from the residence of Mr. Z. D. Avery to the foundation of the new building. The service was conducted by the Rev. H. M. Denslow and the Rev. F. W. Bartlett. Dr. Brainard of St. Peter's Church, Auburn, laid the cornerstone as his predecessor, Dr. Rudd, had laid the cornerstone of the old church over fifty years before. The Rev. Dr. Clarke of Syracuse then delivered a very scholarly address upon the theme that "Christ is the cornerstone of Creation". The service was finished by singing number 276 in the Church Hymnal to the tune of "Old Hundred". The cornerstone was placed in the northeast corner of the tower and the cornerstone of the old church was placed in the inner wall of the tower on the eastern side.

The last hymn sung in the old church was No. 190 at the close of

service in the afternoon of Good Friday. The last Communion Service was on Maundy Thursday, the last person to receive communion was Mrs. J. Marshall Guion. The whole number of baptisms in the old church was 881, the number confirmed was 470, the last being Mr. D. S. Hubbell.

In connection with the account of the parish history, it is interesting to make a record of the numerous houses in this village, fourteen in all, under whose roofs the several Rectors have found temporary shelter before the building of the rectory. (The descriptions of the locations are as of 1885.)

I. The Rev. Reuben Hubbard

Resided in Waterloo.

II. The Rev. Jesse Pound

1st—Bayard Street west of Bridge Street, in the house known as the Haas residence.

2nd—Fall Street in a frame house which stood where Sanderson Bros. now are.

III. The Rev. Robert Campbell

Cayuga Street in a white frame house where Mrs. Henry Seymour's house now stands.

IV. The Rev. Henry Tullidge

1st. On Bayard Street between Mrs. Edward Latham's and the Latham homestead.

2nd. Corner of Green and Spring Streets east of Mrs. Bascom's.

V. The Rev. Chas. Gardiner Acly

1st. Corner of Washington and Seneca Streets known as the Elizabeth Cady Stanton place, where he taught a boy's school.

2nd. Green Street northwest corner of Spring Street (same as Mr. Tullidge's), now occupied by Mr. F. Owens.

3rd. Bayard Street, southeast corner of White Street.

4th. Cayuga Street house now owned and occupied by Mr. Jacob Shoemaker (Ryan house).

VI. The Rev. Benjamin Franklin

Boarded with Mr. John Fitch (where Charles Fegley now lives).

VII. The Rev. Rufus Murray

South side of Green Street, third house east of Spring Street.

VIII. The Rev. Malcom Douglas

Boarded with Mr. Fitch on Bayard Street.

IX. The Rev. Charles Woodward

North side of Bayard Street, second house west of Mr. James Davis, known as the Hoag residence.

X. The Rev. John Marshall Guion

1st. Corner Bayard and Goodwin Streets, now occupied by Mr. Albert S. Gay (now Glowiak store property).

2nd. Rectory—completed in 1863.

XI. The Rev. Warren C. Hubbard

Boarded at the Rectory.

XII. The Rev. Charles M. Nicholson

1st. Corner Cayuga and Johnston Streets, now owned and occupied by Mr. H. C. Blodgett (the use of the Rectory having been given to the Rector Emeritus).

2nd. Green Street, first house east of White Street (owned by Miss J. C. Keeler).

XIII. The Rev. Robert G. Quennell

Trinity Rectory.

XIV. The Rev. Herbert M. Denslow

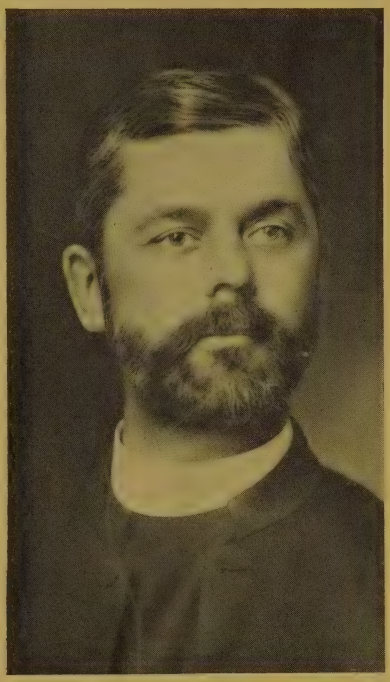
Trinity Rectory.

XV. The Rev. Wm. Bours Clarke

Trinity Rectory.

After laying the cornerstone, the work was pushed vigorously and the building was roofed and closed in long before frost. In October it was decided to finish the tower, the last stone being laid on Dec. 19th. About the same time the pews were placed and the first coal fires were kindled on November 28. The total cost of the church was about $40,000, which was paid for with the exception of $13,000. The altar was removed from the old church on April 22 and placed within the new altar, which stands on the foot base used in the old building. The text of the first sermon in the new church was from 1 Cor. XV-58. There were 142 participants at the Communion Service, one of whom, Mrs. Sarah Martin, had been present also at the first and the last Communion in the old church.

The new church building was first used on Easter Day, April 26, 1886. Under the wise and efficient leadership of Dr. Denslow the parish continued to prosper and grow. By strenuous efforts the debt on the church was paid in four years and the building was consecrated on Sept. 10, 1890, by Bishop Huntington, assisted by a number of clergymen in the presence of a large congregation. In the Spring of 1893, Dr. Denslow received a call to become Chaplain of Kenyon College in Ohio and resigned his rectorship on June 15 to the great regret of his parishioners and of the townspeople generally. Dr. Denslow was one of the organizers of the Seneca Falls Library and its first President. He is the only living past rector of Trinity Church and is residing in Hartford, Conn. In his 84th year, he still enjoys excellent health.

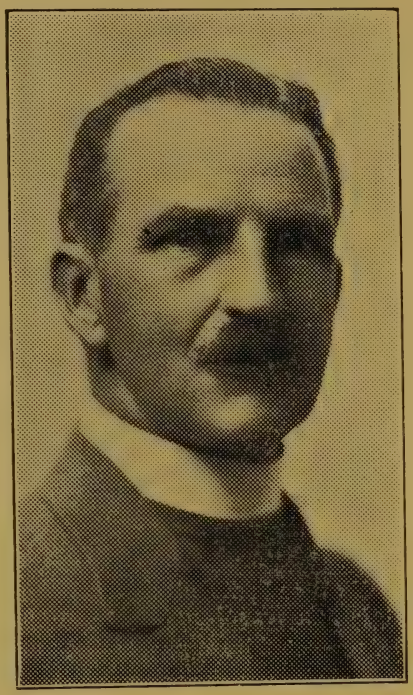


REV. H. M. DENSLOW, D.D.
Rector
1877-1893

Our beloved Rev. William Bours Clarke became Rector on September 15, 1893, which office he held until his death in 1931, the longest rectorship in the history of the parish. It is sufficient for me to say that he endeared himself to the entire community and county by his interest in all good works.

On March 29, 1913, occurred one of the most interesting events in the history of the Church when Johnson A. Springsted, son of Mrs. Mary E. Springsted, was ordained a Deacon by Bishop Charles Tyler Olmstead in Trinity Church. The next day he preached his first sermon to a full congregation. On Feb. 1, 1914, he was advanced to the priesthood in Trinity Church at Binghamton. The Rev. Mr. Springsted has been Rector at Glens Falls and is now Rector of the church at Oneida. He is the only member of our Church to enter the ministry.

Trinity Church at the present time marches on full of faith and hope for the future under the inspiring leadership of youth and enthusiasm in the person of our Rector, the Rev. Stuart G. Cole, of whom we hope it can be said at our bicentennial, "His was the longest rectorship in our history".



REV. WILLIAM BOURS CLARKE, D.D.
Rector
1893-1931

WILLIAMS BOURS CLARKE, D. D.

Rector of Trinity Church, 1893- 1931

by Miss Blanche Daniels

For thirty-eight years Dr. Clarke went about among us with a never-failing service of help and comfort, leaving to his many friends the inspiration of a true and noble spirit. His parish was not limited to Trinity Church, but extended to the community and to the Diocese as well, and no service was too small to command his interest and his help. He had a wonderful gift of ministering to the sick and dying. He never failed to respond to a call at any hour of the day or night, staying all night if needed, and many will recall the inexpressible comfort of his presence and his prayers. Who among us can forget his rich and resonant voice, so reverent in the chancel, so sympathetic in the sick room?

His charity for the erring and unfortunate was inexhaustible and it was his belief that the Church was not an ecclesiastical club for the righteous, but a hospital for the cure and repair of human souls. As Chaucer said of the priest in his Canterbury Tales: "Christ's love and His Apostles twelve He taught, and first he followed it himself."

Dr. Clarke was deeply interested in the welfare of the community, and it was at his instigation that the parish house was used by the Red Cross as an emergency hospital at the time of the typhoid fever epidemic. He was a member of the Masonic fraternity and served as Grand Chaplain of the State of New York for two terms. He also held honorary life memberships in the Elks and the Grange. He was one of the charter members of the Honest Fishermen's Club, and the founder and promoter of the Citizen's Club. He was a member of the Finger Lakes Commission. He was instrumental in organizing the Society for the Prevention of Cruelty to Children and Animals, and also the Society for Dependent Children, and until his death served as President of the Seneca County Chapter of the State Charities Aid Association. During the World War he was Chairman of the Home Service Section of the Red Cross.

Dr. Clarke was one of the Examining Chaplains in Hebrew and Greek for the Diocese of Central New York and was Chairman of the Diocesan Committee on Constitutions and Canons. When the Episcopate Fund of the Diocese was in need of a larger income, Dr. Clarke, with the Rev. John Arthur, father of the present rector of St. Paul's Church, Waterloo, canvassed the entire Diocese and doubled the principal of the fund. More

than fifty thousand dollars was assured within a period of four months. It was a notable achievement in Diocesan history. He was Deputy to the General Convention of the Church five times and Dean of the Fifth District for many years. During his rectorship one of our own parish boys, Johnson A. Springsted, was ordained to the sacred ministry.

There was something Christlike about him. A young woman, now living in a far city, recalls that as a small girl her conception of the divinity of God was personified in the life and example of Dr. Clarke. His genuineness and sincerity aroused a sense of reverence, as if here was a man who could say, "Let us walk together in the way of the Master". His was an earthly destiny fulfilled through service to humanity and inspired by love of his God, and his faith that truth and righteousness would finally prevail was unfaltering. People of all faiths came to him for help and sympathy, and he performed his civic duties with courage and unsparing zeal.

He was a lover of Nature and the great out-of-doors, and was a gardener of no small ability. He had a deep appreciation of the "treasures of the humble heart", as Henry VanDyke calls the memories one brings back from the mountains, woods, fields, and lakes ; not only as a renewed source of physical energy but the refreshing of the soul that comes from subtle and unconscious communion with God's wonders. Year after year his brief vacations were spent among the everlasting hills, where he always found peace and strength. He was an ardent fly fisherman, and, in his carefree moments of relaxation, took keen delight in rowing a guide boat with one hand while casting with the other. In khaki fishing garb, a well-flavored pipe between his teeth, he was a familiar figure on the little Adirondack lake where lurked the elusive trout.

He enjoyed athletics and it was his laughing boast that he was offered a larger salary to play professional baseball than he ever received in his chosen profession. He organized a Boys' Club, and every summer for a number of years camped for two weeks with these lads on the shores of Cayuga Lake, joining in their sports with as much enthusiasm as any member of the club. Many a boy now grown to manhood looks back to those days in camp with a grateful remembrance of Dr. Clarke's friendship and inspiration.

William Bours Clarke possessed a rare personality—unworldly, tolerant, devoted to the interests of the community, and with a love for humanity unusual in this day of practical living. A Christian gentleman, a scholar, and a friend of the entire village, he fulfilled the old ideals of a parish priest.

It would almost seem as if Rufus M. Jones had Dr. Clarke in mind when he said in one of his Ely lectures : "I always discover in my travels

someone who is a hundred-horsepower person and whose life is raising the whole moral and spiritual level of the community. These dynamic persons are, of course, always unconscious of possessing unusual grace and power. They go about their tasks of love and service with a certain ease and naturalness that attend all work done by second nature. Generally they are busy persons, overloaded with their own life work, steadied and stabilized with the weighty occupation. The peculiar thing is that they are always there when something needs to be done for the church or for the community, or for a sick neighbor, or for some central cause that would fail without a strong hand and concentrated spirit behind it. These people work on without fuss, worry or friction, without jealousy or ambition, and are concerned only to help make things go forward. As you watch these practical saints operate, you soon see that they possess a sense of direction and a kind of intuition as to what ought to be done. When love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness and self-control appear in a life—appear continuously and in a triumphant quality—we may as well conclude with St. Paul that these traits are the fruits and harvest of the Spirit. I have often felt as I have watched these rural saints, these makers of community spirit, these builders of the kingdom of love and peace, a kind of majestic sense of awe. They seem to be lending their hands to a larger life than their own."

There are no words to express the love and gratitude of Dr. Clarke's people for the unselfish ministry that was a daily benediction. His noble example will forever remain an inspiration and a comfort to all with whom he came in contact. We have an abiding faith that he is numbered with the Saints in Life Everlasting.

TRINITY CHURCH GUILD

by Mrs. William Bours Clarke

A history of Trinity Church would not be complete without mention of the Ladies' Building Fund, the Sisters of Mercy, the Sewing School and the Parish Branch of the Woman's Auxiliary.

For many years, before the organization of the Trinity Church Guild, the only woman's guild for the purpose of raising money was the Ladies' Building Fund Society. It was small in numbers but powerful! Made up of such women as Mrs. Amelia G. Swaby, Mrs. Marshall Guion, Mrs. Murray Guion, Mrs. William B. Lathrop and Miss Belle Palmer, Mrs. Ella Failing Story and Mrs. Edward Rumsey, Mrs. Murray, Mrs. G. P. Rogers, Mrs. Philo Cowing and others. Weekly meetings were held at the homes of the members. Articles of clothing were made, and many a beautiful patchwork quilt, patiently quilted, and sold. A marvelous amount of money was accumulated in this way, and when the church tower was rebuilt this society paid the cost of the rebuilding; purchased the lot on which the parish house was built and gave one of the choir stalls. Gas was installed in the rectory, before the days of electricity, and many other things accomplished by the patient work of these loyal women, of whom very few are left to see the fruits of their labors, but their work lives after them.

The Sisters of Mercy did charitable work entirely. Every year hundreds of yards of material were purchased and made up into aprons by needy women for a small compensation and sold by our local merchants. The aprons were in great demand and a large number of women given employment.

The Sewing School met every Saturday afternoon during the winter, and children of all creeds were enrolled and taught the rudiments of sewing. Many a Seneca Falls woman gives credit to our Sewing School for her knowledge of and proficiency in the art of sewing.

There has been a Parish Branch of the Woman's Auxiliary ever since the beginning of that great missionary work for women in our Church. Splendid boxes of new clothing and household supplies are sent every year to our Missionaries, and Mission Schools and Hospitals, and generous offerings made to the Woman's United Thank Offering which is presented at the General Convention of the Church every three years.

For several years an active Mission Study Class has been held during Lent under the leadership of Miss Blanche Daniels.

Records of Trinity Church Guild from its formation until 1910 are not to be found; therefore, this history to a great extent is compiled from memory and from notes in Dr. Clarke's private records.

The first meeting to talk over the plan of forming such a society was held on the evening of January 3, 1901. Later another meeting was held at the home of the Misses Underhill, 82 Cayuga Street, and such a society was formed, to be known as "The Trinity Church Guild", and the first officers were: President, Mrs. William Bours Clarke; Vice President, Mrs. George Utley; Secretary, Edith Avery; Treasurer, Charlotte E. Pollard. There are still many of the charter members who are active in the work of the Guild which was formed that night thirty-six years ago.

The purpose of the Guild was: "To be an aid to the Rector and assist in the general work of the parish as he advised, and to promote friendliness among the young people of the parish." The special aim was to be the attainment of a parish house, missionary work during Lent and charitable work at all times. No rector of any parish has ever had more loyal and faithful support than that given the rectors of Trinity Church, Seneca Falls, by the Trinity Church Guild. A strong bond of friendship has held between the members of this first Guild and its two "offsprings" —the Junior Guild and the Social Club.

At the present time the Senior and Junior Guilds have been consolidated, with five separately working groups, and the work is being carried on with renewed zeal and loyalty.

It would take too much time to enumerate all that the Trinity Church Guild has done for the parish in the thirty-six years of its activity. The Vestry will attest that it has always been a "very present help in times of need" to them, especially when the coal bill had to be paid. COAL BILL! How tired we get hearing about the coal bills! Many times the question has arisen (I might say with some heat), "Why should we always use our money for the coal bill? Can't we do some real constructive work?" But the "heat" always burns itself out—and the coal bill is paid again.

In reading over the Guild records I note the following: "The Rector opened the meeting with prayer and then presented the matter of the coal bill." It was a wise thought to begin that meeting with prayer! The entire amount of money asked for was voted for the coal bill. We did not always "just pay the coal bills", however. We have done much constructive work, of which we are justly proud. We lighted this church, not by our presence alone, but by installing ornamental lights at a cost of $1000. We also helped largely in reducing the mortgage on the rectory. We bought the dishes, silver and table linen "for use in the parish house when we should have one". We did not say "if we ever have one", there being no doubt in our minds, because Dr. Clarke's faith in that great project

was so strong it inspired us to go on and get the equipment ready for it. The Trinity Church Guild really furnished the parish house with the exception of the kindergarten and the rector's study. The dishes, silver, linen, etc., cost several hundred dollars. In this connection let me say that the design on the dishes was made by one of our parish boys, Lansing S. Hoskins, now a prominent lawyer in Geneva. The design is a tri-foil in green, for Trinity, with the letters T. C. G. in the three cusps or leaves.

Vestments for the choir were provided by the Guild and these have been kept in repair and replenished when needed, under the able and faithful care of our Senior Choir Mother, Mrs. Warrick Smith, who is also one of the foundation stones of the Guild and also was its president for nine years. A very beautiful set of Fair Linen for the altar was given in memory of our beloved Miss Amelia Guion. When the parish gave one of her boys to the sacred ministry, our Guild presented him with some of his vestments. Several times the Rector's vestments have been gifts of the Trinity Church Guild. One very beautiful silk cassock was made by some of the women of the Guild, from a "preaching gown" of voluminous proportions which had belonged to a former rector, the late Dr. Guion.

The present front door of the rectory was put in by the Guild, and this was a real act of charity, because the old two door affair admitted not only callers, but such breezes that the rectory coal bills mounted sky high—and these were not paid by the Guild!

From time to time generous gifts were made to the Organ Fund, and we have given our annual pledges to the Choir Fund and also for the upkeep of the parish house.

Many gifts have been made to the State Charities Aid Association and other public charities.

There are many items purchased by the Guild, including: The piano for the parish house, coal range for the kitchen, gas heater in the Guild room, chairs and material for tables, which were made by some of the men of the parish under the direction of Mr. Tom Bailey. Also, the stained glass windows in the church have been repaired, new Prayer Books provided for every pew in the church, and the Guild room cupboards were built. One of the biggest things we have ever done was to purchase new cushions for all the church pews at a cost of $1400. We assisted in paying for the Acolyte's vestments, shared in the cost of a Frigidaire and gas range for the rectory, and have also made many gifts of money to outside objects.

The Guild has worked hard all these years under the leadership of loyal officers. I would pay special tribute to Miss Charlotte E. Pollard, who has been our treasurer ever since the Guild was formed.

In past years we worked under great difficulties. The younger and newer members, who have always had the parish house in which to work, can have no idea of the odds we worked against.

Our main source of revenue came from "church suppers". For years there was no place but the Masonic Temple in Cayuga Street in which to hold these affairs, and all our dishes, etc., were kept in the basement of the church. Many will recall those damp, chilly depths! The dishes had to be carted up to the Temple and carted back and stowed away next day. The talents of the Guild were not always used to appease the gastronomic yearnings of the general public. We provided other "feasts". The records show that on one occasion a dramatic entertainment was given, entitled "A Business Meeting of the Parish Sewing Circle", the parts being taken by Guild members, which was such a success that we were requested to repeat it for a public benefit. Another record states: "The members of the Guild spent a pleasant and profitable evening cutting out hearts." In spite of the murderous sound, it was just in preparation for a St. Valentine's party.

Again quoting from the records: "A social was held at the home of one of the members—games and dancing were enjoyed—excellent punch was served by the hostess. Everyone expressed themselves as much pleased with the entertainment!" These convivial occasions were rare, however, and the members of Trinity Church Guild have usually been found with their feet firmly on the ground—working with all their might.

This is a very meager sketch of the Life of the Guild. It has been a life filled with good works. We have played and labored together in the years that are gone and accomplished much under our efficient Guild President, Mrs. James Knapp, and we are going forward to bigger and better things.

TRINITY CHURCH CHOIR

by Margaret Clarke Loomis

A history of Trinity Choir was the topic assigned to me, and I accepted the task with real pleasure. There is no subject that is closer to my heart. I have sung in the choir ever since I was old enough to carry a hymn book, and I hope to continue to sing in it until I am too doddering to carry one any longer. In fact, it has always been a thorn in the flesh when, for any reason, I have had to remain out of the choir.

The worst punishment I can recall as a child came as the aftermath to a beautiful Palm Sunday. It was a long and arduous service, and my bosom friend of those days, Marguerite Fleming, who was in delicate health, had been given permission by her mother to leave immediately before Communion. I must have felt the call of the great outdoors when I saw Marguerite departing. Without thinking of the consequences, I hopped up and followed. The other youngsters in the choir watched us doubtfully, then emboldened, they arose as one and there was a general exodus from the front row. As instigator of this heinous crime, I was requested by the Rector, my father, to remain out of the choir for three months. That was discipline to try the soul! Never shall I forget the ignominy of having to stand miserably in the Rector's pew while the choir marched triumphantly past. It seemed to the one small goat, slinking into an inconspicuous corner of that pew, as if she were bored through and through by the mocking eyes of her erstwhile companions, those virtuous white-clad lambs! From that moment to this, every enforced absence from the choir has amounted practically to banishment, and I have always felt as forlorn as a lost sheep until it was possible to return once more to the fold.

The earliest records indicate that Mr. Adam Elder was the first organist of Trinity Church. The instrument which he played was bought of Freeman Brooks for $200 and was installed in the gallery of the original church on Bayard Street. He was succeeded by a Mr. Holst, who, in turn, was followed by Miss Schell. Miss Adelaide Fitch, later Mrs. Philo Cowing, was the organist for a short time and was followed by Miss Katherine Lynch, who afterward became Mrs. Samuel Sharp. A small choir of men and women functioned for a short time after this, and during this time Miss Rebecca Howe Race and Miss Hattie Cowing served as organists.

In 1856 a new organ built by Henry Erban of New York was installed and a reorganization of the choir took place. The sopranos were Miss

Race, Miss Imogene Latham (later Mrs. J. Marshall Guion), Miss Nancy Van Renssalaer (afterward Mrs. Ashcroft), and Miss Aurelia Beebe; altos, Miss Gertrude Guion (afterward Mrs. Lansing S. Hoskins), Mrs. Henry Stowell and Mrs. A. W. Sherman-Wood; tenors, Mr. Pryce W. Bailey and Mr. Arthur S. Baker; basses, Mr. Isaiah Randall, Mr. J. Marshall Guion and Mr. Luther S. Viele. The organist of this excellent group was Miss Adelaide Fitch (afterward Mrs. Philo Cowing). During Mrs. Cowing's regime an interesting service was held upon the occasion of the first successful laying of the Atlantic cable in August, 1858. Both sides of the Atlantic celebrated this great event, and at a special service Trinity choir sang appropriate hymns, one of which was "The Earth is the Lord's".

The quartette evolved from this choir consisted of Mrs. Guion, soprano; Mrs. Stowell, alto; Mr. Bailey, tenor, and Mr. Randall, bass and leader. For more than twenty-five years this quartette was the leading choir in this vicinity and was considered one of the best in this part of the state; two of its members sang for nearly thirty years. On Easter Day, 1886, this quartette sang at the first service in the new edifice now situated on the shore of Van Cleef Lake. Several organists played for this choir, among them Miss Alida Hodge and Miss Belle L. Palmer, who played the last thirteen years of its engagement. At one time the Vestry found it impossible to raise money for salaries, so a series of entertainments were given under the auspices of the choir, with Mrs. Stowell and Miss Palmer as business managers. There were thirteen of these entertainments, the first of which was a great lawn festival at the old Van Renssalaer house on West Bayard Street and the most ambitious of which was the opera, "The Pirates of Penzance", given five nights to crowded houses. The money from this series of entertainments amounted to $1200.

After the retirement of the old Trinity quartette a chorus choir sang under the direction of Mr. Leroy Emory, who was also organist. Later Mr. Selah Lewis and Mr. N. P. B. Wells were leaders, and Miss Bertha Tyler organist. From 1892 to 1893 Mr. Emory was again the organist and choirmaster. In 1893 Mr. Charles L. Hoskins became the director and in June of the same year Miss Wilhelmina S. Brown the organist. On the resignation of Miss Brown in 1898, Miss Minnie Button, now Mrs. Benjamin Wells, became the organist.

On Sunday, August 9, 1903, one of my father's dearest dreams became a reality. A vested choir of forty voices, men and women, boys and girls, sang for the first time at the morning service under the direction of Mr. William Errington, who was both organist and choirmaster. At the same time the chancel was enlarged and the choir stalls placed in their present

location. Mr. Errington was an Englishman of excellent background, an Oxford graduate, and a brilliant musician. He resigned in 1904 and played for the last time on Sunday, May 29th, of that year. Two years after his resignation he met a tragic death. Dr. Clarke took charge of the body, and on Sunday, April 22, 1906, the funeral of William Errington was held in Trinity Church with a large vested choir to sing the Burial Service—a beautiful and dignified ending to a sad career.

Mr. George Hooper of Waterloo had charge during the summer of 1904, and in the Fall Mr. Edward Jackson of Greene, New York, became the organist and choirmaster and remained until May, 1905. Either Mr. George Hooper or Miss Emma Berry of Waterloo played the organ during the summer following. In the Fall Mr. Fred Church was employed as organist and Mr. Pyne of Geneva as choirmaster. Mr. Church remained until January, 1907, when Miss Berry became the regular organist and Mr. Charles Meahan the choirmaster for a short time. He was succeeded by Mr. F. Tracy Wells, who for many years was a vital part of our parish life.

There is a notation in my father's diary for the year 1909 which says that a Mr. J. C. Stockton took charge of the choir on March 8th and left on March 22nd of the same year. A Mr. R. J. Hillis assumed charge of the choir after this, and later the return of Mr. F. Tracy Wells was joyfully welcomed. The choir flourished under his able leadership and to this day there are many in the congregation who remember the unusual richness of his lovely tenor voice. As a little girl I always felt when I heard him sing the obligato to the anthem, "Seek Ye the Lord", as if he must belong to the company of the archangels.

Following Mr. Wells in chonological order came Mr. Thomas W. Gillispie, Mr. Hubert L. Senior and Mr. John L. King.

Two choir romances developed at about this period. Mr. Gillespie married our attractive organist, Miss Margaret Isenman. Later, during Mr. Senior's tenure of office, the blonde and lovely Irene Lawrence, who presided at the organ for several happy years, became his bride. Mrs. Senior continued as organist after their marriage and the whole choir shared in their happiness.

Mr. King directed the choir in those hectic days after the United States entered the World War and he left our ranks to join the colors. On his last Sunday the tricolor of France was displayed in the chancel beside the American flag and before a hushed congregation Mr. King sang the Marsellaise.

Next came Mr. Maynard W. Jacoby, Mrs. Harry Weart, Mr. Edward L. Bowell and Mr. Stuart Gracey, all of whom were accomplished musicians. While Mr. Jacoby was director the choir gave two successful per-

formances of "Pinafore". The cast included Ruby Felch Smith as Josephine; Margaret Clarke Loomis, Buttercup; Elizabeth Garnsey Delevan, Hebe; Hubert L. Senior, Ralph Rackstraw; M. W. Jacoby, Dick Deadeye; Frederick W. Williams, Cap. Corcoran; Louis J. Stauff, the Admiral; Edward L. Bowell, the Boatswain; Elbert Seigfried, the Boatswain's mate. Special scenery and costumes were obtained from New York and the proceeds were applied on the fund for a new organ. This new organ was subsequently installed in the church and dedicated at the Midnight Service on Christmas Day, December 25, 1924.

During this time Miss Welhelmina Brown was the organist and, after completing many years of faithful service, was succeeded by Mrs. Joels for a short period. Then for an interval our friend and neighbor, Mr. Stanley Reynolds, played the organ until Mrs. Launt Lindsey of Geneva assumed her duties as regular organist. Mrs. Lindsey's talent and great personal charm were an inspiration, particularly during Mr. Gracey's regime, when the choir assumed cathedral proportions and we were constantly rehearsing for special services, cantatas and oratorios.

Mrs. Lindsey's resignation in 1932 was accepted with great reluctance, but Gerald Hodge, our present organist, received her mantle and it is unnecessary for me to say how splendidly he has carried on. It will be a long time before we can forget the beautiful organ prelude in the Christmas cantata. Mr. Hodge's patience and his willingness to work with the choir at any and all hours is a source of joy and comfort to us all.

Donald Merriam, our present choirmaster, followed Mr. Gracey, and he needs no eulogy to you who know the privilege Trinity Church enjoys by reason of the many talents which he generously uses in our service. Mr. Merriam's enthusiasm, and his capacity for hard work, have welded the choir into a steadily growing organization.

There has always been a fine spirit of sportsmanship in Trinity choir, and although at times we have had as many as eight solo voices there has never, to my knowledge, been a single instance of envy or ill feeling. When anyone performs creditably there is general rejoicing; if anyone makes a mistake, the worst that befalls him (or her) is a good natured "razzing". When Olga Ovramova returned from New York City to sing with us she spoke with deep feeling of the warm friendliness that greeted her. Florence Hartley, who sang with us while on leave from her studies with Madam Louise Homer, told me with great sincerity of her affection for Trinity choir and all its happy associations.

All the choir traditions are firmly grounded in loyalty, devotion to the Church, and a splendid esprit de corps. None of the members, with the exception of the choirmaster and organist, are paid. It is a purely voluntary service. That this service brings its own reward of pleasure and

satisfaction is witnessed by the fact that of sixty-odd people on the choir roll book we have and average from thirty to forty singers every Sunday morning.

There are two outstanding examples of faithfulness I cannot fail to mention. For many years John Marshall Guion and Thomas W. Pollard were the pillars and mainstay of Trinity Church Choir. In fair and stormy weather, year in and year out, these Christian gentlemen sat side by side in the choir stalls, demonstrating to us lesser mortals the inspiring example of a simple duty nobly performed.

The last appearance Mr. Pollard made in public before his untimely death was with the choir when it sang a special service in Geneva under the direction of Mr. Stuart Gracey. Filling his car with vestments, hymnals and people—all the impedimenta that always must go along on such occasions—he stayed with us to the finish. When all the vestments were returned to their hooks, all the hymnals once more safely in the racks, and all his choir passengers delivered at their homes—then Tom Pollard confessed that he was ill and went to bed—never to get up again. If, as I like to think, there are choir stalls in the life to come, I'm *sure* that Tom will be seated in his familiar place on the front row. Trinity choir, as an organization, paid tribute to Mr. Pollard's loyalty by placing in the chancel a beautiful Church flag which was dedicated on Sunday evening, December 20, 1936, in loving memory of a splendid Christian soldier.

No choir history would be complete without a tribute to the faithful Choir Mothers who have labored efficiently to keep the vestments in repair and to assist the choir in robing at every service. Mrs. Mary E. Springsted was the first Choir Mother, with Mrs. W. Warrick Smith as her assistant. For more than twenty years, Mrs. Smith has been Senior Choir Mother with a sacrificial devotion to her work that has endeared her to us all.

We also owe a debt of gratitude to Mrs. James Moffat Knapp, who for years has been a Big Sister to the choir. Her generosity is responsible for the furnishing of the vestment rooms, and the padded velvet coverings on the kneeling benches in the choir stalls were also her gift. Mrs. Knapp has twice entertained the members of the choir and their guests at a reception in the parish house following the Christmas cantata, and her interest in all that concerns the choir is alive and acute.

It is an established fact that singing together creates a tremendous bond. Men marched singing to the trenches. Men entombed in mine disasters have kept up their morale by singing glees. Warm friendships and close ties are formed and endure through the years. It seems to me that Trinity choir has sung on every possible occasion,—at ordinations, dedi-

cations and funerals. But we have never sung at a marriage service. Won't some enterprising girl in the parish please invite us to sing at her wedding?

As this history goes to press, Trinity Church Choir, under the able leadership of its President, Miss Virginia Lay, is rallying for the intensive rehearsal period that is always an integral part of the Lenten season.

May we continue with renewed loyalty to our Choirmaster, our Rector and our Church.

THE SOCIAL CLUB

by Mrs. Mary E. Springsted

During the year 1916 a group of women, members of Trinity Church, met once every two weeks to sew for the needy in the parish. New garments were made and old ones were fixed over to be distributed wherever they were required.

When their good work seemed to be near completion, the women felt that their afternoons together had been too enjoyable to allow the group to dissolve. So, in 1917, they met together and made plans to form a club that would meet once every two weeks at the home of one of the members. Dues were set at ten cents a meeting, and each member was to furnish a covered dish for supper.

The first meeting was held on June 14, 1917, at the home of Miss Jenny Ray. Mrs. W. Warrick Smith was elected President and Mrs. John Milford was elected Vice President. The object of the club was to assist in parish work and to hold together this group of friends and neighbors.

It was the Rev. Dr. Clarke who first designated the club as the Social Club. He was always deeply interested in the club's progress, and both he and Mrs. Clarke frequently attended the meetings and stayed to enjoy the bountiful suppers which the ladies served.

At the end of the first year the ladies had earned and contributed over sixty dollars to the treasury. On November 14, 1918, Mrs. John Milford, who had been acting as treasurer, resigned that position and Mrs. Bertha Wright was elected to that office. Mrs. Wright is still serving as treasurer of the club.

The contributions which the Social Club has made are many and varied. The money which they have spent in behalf of the parish—a staggering total of $2,700—has been raised by making quilts, tying comfortables, collecting dues from members, and by sponsoring suppers and food sales. An itemized list of the gifts which the Social Club has made includes:

A gas range for the parish house; chairs, a table, and a mirror for the Sacristy; a wardrobe and cupboard for the Sacristy; a hardwood floor in the Sanctuary; the lowering of the choir stalls; generous gifts toward the rectory mortgage and the lighting fixtures inside and outside the church; altar hangings; Dr. Clarke's portrait; money toward the repairing and redecorating of the rectory and the rector's study; money toward

the rectory furnace; the electric cleaner used in the church; Clarke Memorial Fund.

During the twenty years of the club's existence several members have been lost through death or by removal, but new members have been enlisted to serve in their stead.

The Social Club has satisfied a very real need in the life of the parish. They have resorted to some very unusual and unique methods of earning money to assist the parish financially. They have underwritten many of the parish's obligations and assumed the responsibility for many of the parish's physical needs. It is the hope of all those who know these women and the good work that they have done that the Social Club may continue to function for many years to come.

MEMORIALS IN TRINITY CHURCH

by Miss Charlotte Pollard

When we came into this church—in 1885—we brought with us of the old church furnishings the following:

The brass vases—now used on the altar.

An organ—replaced by our present one.

The font—still in use.

The bell—still in use.

The Communion Service—a very beautiful service which is still in use.

I am told that the altar that was brought from the old church was placed inside the present altar.

I shall write first of our silver Communion Service—few churches have so beautiful a service. The flagon and two chalices were given in memory of the Rev. Dr. John Marshall Guion and his wife. I understand they were made from much old family silver, melted and converted into these sacred vessels.

The large silver paten was the gift of the Swaby family in 1881—the small paten is a memorial to a daughter of Dr. Guion's, placed by her sister.

The ciborium is a memorial to Mrs. Lucy Sully Smith Bailey, placed in 1909 by her husband, Tom Bailey. Our Communion Service was made more lovely by jewels. Many of these were left to Trinity Church by a former Rector, the Rev. Warren C. Hubbard. He was an assistant to Dr. Guion and afterward Rector. He left them in his will, with a fund to place them in memory of Dr. Guion.

Our festival fair linen is unusual and very beautiful. The embroidery was done abroad. It was an early gift to the church. This fair linen is used each year on the five great festivals of the church year.

The fair linen—used each Sunday—is a memorial to Miss Amelia B. Guion, placed by the Altar Society, in which society she was for years a tireless worker. The veils, now in use, are her work.

The two corporals, now in use, are a memorial to Mrs. C. H. Williams, placed by her daughter, Alice W. Rogers.

The purificators, now in use, are a memorial given by Mrs. John Scollins in memory of her son.

The table cloth in use in the sacristy is placed in memory of Mrs. Hoskins and Mrs. Underhill by two daughters of Mrs. Underhill, Mrs. Charles and Mrs. Guy Hoskins.

The very beautiful private Communion Service was given in memory of Mr. and Mrs. John B. Fitch by their daughter, Mrs. Philo Cowing. Mr. Fitch was Senior Warden of the Church for many years.

The silver Baptismal bowl which is placed in the font is a memorial to Elizabeth Ives Guion.

The silver shell used in Baptism is a memorial to W. B. Norcott.

As I began with the Communion Service—I shall continue with the memorials found in the sanctuary and chancel.

The stained glass window, known as the Ascension Window, over the altar is a memorial to Dr. Guion—placed by his family. The brass vases are also a memorial to Dr. Guion.

The brass Eucharistic candlesticks are placed in memory of Charles Lansing Hoskins, 2nd, by his wife, Mary Underhill Hoskins.

The old cross, in the chapel for many years, is now in the sacristy. The brass cross, on the altar, was given in memory of John Marshall Guion, 2nd, by his sons, Edward and John.

The credence table was placed as a memorial to Frederick Badioli Swaby by his daughter, Miss Jessie J. Swaby, who died soon afterwards, and her brother and sister, Mr. Frederick and Miss Ann Swaby, placed over the credence table a very beautiful Mosaic Cross, which they purchased in Florence, Italy.

The sanctuary chairs were given by a class taught by the late Mrs. Amelia G. Swaby.

The Communion rail was given by Mr. Lansing G. Hoskins, Senior Warden of the Church for many years.

The altar service book (now in use) was given by Mr. John Marshall Guion in memory of the Guion family.

The small Prayer book, used at the altar, is in memory of the Rev. Arthur Cleveland Clarke, a brother of Dr. Clarke.

The red altar cloth was given by the Social Club.

The blue altar cloth, markers and stole were given by Miss Belle L. Teller.

When we came into the new church a full set of Bible markers were made and hand painted by Mrs. George M. Guion. The red markers (with the ivory weights) are still being used.

The white markers (now in use) were given as a memorial by Mrs. Mary Springsted for her husband.

The beautiful silk American flag, which hangs in the chancel, is a memorial for 1st Lieut. Charles Dunbar Rogers, and was placed in 1916 by his parents, Mr. and Mrs. G. P. Rogers.

Of the choir stalls, one was given by the Guild in memory of Mrs. Harriet Lathrop Uttley, a beloved President of the Trinity Church Guild.

Another was placed in memory of Charles Cowing by his mother, Mrs. Philo Cowing; and still another was given by Mrs. H. C. Jacobson in memory of her first husband, Frederick S. Gibbs. Senator Gibbs had given to the church the lovely painting of the Madonna and Child—which hangs in the east transcept. This picture is considered to be a genuine Raphael. Mr. Gibbs also gave the smaller picture of the Head of Christ by Carlos Dolci. This picture hangs in the old sacristy.

The prayer desk in the chancel was given as a Thank Offering by the late Mr. James D. Pollard.

The brass chancel light was given by Mr. Wilhelmus Mynderse. The brass lecturn was given by a Church School class taught by Miss Annette Hoskins; this class was formerly Dr. Guion's.

The brass pulpit now in use was given by Mrs. Catherine A. Watkins Becker in memory of her husband, Mr. Norman H. Becker, who died at sea. When the present choir stalls were installed, the chancel was found to be too crowded to continue to use the large carved oak pulpit which had been placed as a memorial to Dr. Guion by the Keble Society when the church was built, so the carved portion of this pulpit was used to decorate the front of the choir stalls.

The font was brought from the old church. The oak Baptistry rail, the font cover and the painting in the rear of the Baptistry were placed in memory of Miss Hetty Guion by her sister, Miss Amelia Guion.

The brass Baptismal ewer on the shelf near the font was given in memory of Mary Burt Higbie by her mother, Mrs. Emily S. Burt.

The hymn board on the left of the chancel was placed by Mr. and Mrs. F. W. Fleming in memory of a son and daughter, Marguerite and Herbert Fleming. The hymn board in the nave of the church on the west side was placed by Mrs. Ralph Somers in memory of a daughter.

The Litany desk was given by Stephen Mickley in memory of Harry Mickley, his son, who died in service during the World War.

The concealed lights in the sanctuary were placed by the late Mrs. Philo Cowing in memory of her aunt, Mrs. Hannah Thompson, and were first used in 1907.

The flood light on the cross was placed recently by Mr. John M. Guion.

Two bronze memorial tablets are placed near the east transcept; one to the Misses Maria and Elizabeth Lawrence, by their sisters and brother, and the other to Mrs. Angeline C. Johnson by her son, Charles Johnson.

The memorial windows in our church are many and very beautiful. I have already spoken of the Ascension Window over the altar—the only other chancel window is the beautiful St. Cecelia Window, so appropriately placed near the organ—given in memory of Mrs. Emily A. Daniels

by her daughters, Mrs. Alice B. Pollard and the Misses Blanche and Nora Daniels.

The large window in the east transcept (The Sermon on the Mount) was given in memory of Dr. Delancey C. Partridge by his widow, Mrs. Marian E. Partridge.

The smaller lancet window on the north side of this transcept, the gift of Miss Hannah Gould, is in memory of Amelia Gould Swaby—little daughter of Mrs. Amelia G. Swaby. This window, the Guardian Angel, is from a London studio.

The other lancet window in this same transcept (All Saints) was given by Mrs. F. J. Swaby and Miss Swaby (Cross and Crown).

The next lancet window (also on the east side of the church), Madonna and Child, was placed in memory of Mrs. C. W. Bachman—long a member of the choir.

The lovely Tiffany window (The Saviour Knocking at the Door) was placed quite recently by Mrs. Cyrus Garnsey, Jr., in memory of her daughter and son, Caroline Garnsey Wade and Lieutenant Cyrus Garnsey, 3rd, who died in France during the World War.

The large Tiffany window (Easter window) in the west transcept was placed in memory of Mrs. Fanny M. Morris by her daughter, Mrs. Marian E. Partridge. The lancet window to the left of the Easter window is called the Charity window and is of imported glass; it was placed many years ago in memory of Mrs. Fanny Langworthy Atwater by her parents, Mr. and Mrs. William J. Langworthy.

The lancet window at right in the west transcept (Christmas window) was placed in memory of Mrs. James Dalrymple by a group of friends.

The lancet window in the nave on the west side (Christ Blessing the Little Child), also from the Tiffany studios—was placed in memory of little Jack Feek by his grandmother, Mrs. Horace Silsby.

The second lancet window in the nave on the west side was given in memory of Mr. Sidney L. Monroe, a former vestryman of the Church, by his granddaughter, Mrs. Samuel L. Partridge.

The window—opposite the chancel—in the rear of the church—has been called the Angel window or Rose window. The center figure is an angel bearing the symbolic palm and wreath of victory. This is a copy of the angel in Raphael's "Martyrdom of St. Felicitas". This window was given in memory of Elizabeth Ives Guion and Elizabeth Wheaton Guion, wife and daughter of Dr. Guion.

The windows in the porch or vestibule of the church were the gift of different Church School classes, and represent the different seasons of the Church year.

The window in the choir corridor was originally placed just back of the organ, but was changed when the parish house was built; this was

given in memory of Miss Amelia Beebe, a member of the choir many years ago, by a group of friends.

The entire equipment of the choir rooms was given by Mrs. James M. Knapp.

There are several memorials in the parish house.

The entire equipment for the kindergarten (the small chairs, tables, blackboards, etc.) was given in memory of Mrs. Eliza Fatsinger Becker Van Sickle by her mother, Mrs. Catherine Watkins Becker.

The register board in memory of Augusta Somers was given by her mother.

The piano in the kindergarten room was given in memory of Ralph Somers by his mother.

The ambulatory in the sacristy was given quite recently as a Thank Offering by the Acolyte's Guild.

A recent memorial is the intercession desk, placed at the entrance of the church. This was given by Mr. and Mrs. W. E. Davis in memory of their mothers.

Another recent memorial, a bronze tablet, placed in the church, was given by the different guilds of the Church in loving memory of the Rev. Dr. William Bours Clarke, who for so many years was the devoted rector of this parish. It tells something of the devotion of the people of this parish to Dr. Clarke. We all hope and know that some day a much more adequate memorial may be placed here. With that hope in view, a memorial fund has been started and now amounts to more than fifty dollars. It is deposited in the Seneca Falls Savings Bank, and from time to time individuals and organizations of the Church will be able to add their tribute to the man who gave of his best always to this parish and this community.

The last memorial, a beautiful Church flag that has been placed in the church, was given by the choir in memory of a devoted churchman and member of the choir for over forty years—Thomas White Pollard.

A beautiful white silk altar cloth has been given by Miss Florence Becker in memory of her sister, Anna M. Becker, who was for many years a devoted member of the Altar Guild. This gift was dedicated on Easter Sunday, 1937.

In recording the many beautiful gifts and memorials that adorn our church, I might say that the entire church is a loving memorial to those who have gone before. We are indeed surrounded by a cloud of witnesses as we worship in Trinity Church, because with loving hearts and devoted hands that Temple of God has been made more worthy of Him. I believe I may safely say that none of the beautiful furnishings of the church have been purchased—all are gifts by individuals, guilds or organizations connected with our parish.

THE JUNIOR GUILD

by Mrs. Charles K. Lewis

The Junior Guild was organized in 1924 by the Rev. Dr. Clarke to carry out any special parish activity which the Rector might suggest. For eleven years the members of the Guild worked for the social and material welfare of the parish.

Striving faithfully to realize the objectives and ideals for which they were organized, the members of the Guild worked faithfully for the parish, the choir and the Rector, and made a very definite social and financial contribution in behalf of the Church.

In 1935 the Trinity Church Guild and the Junior Guild were united into one organization, known as the Trinity Church Guild, and today the women who had worked so faithfully in the Junior Guild are continuing their ministry of service in the various groups of the Trinity Church Guild.

THE ACOLYTE'S GULID

THE Acolyte's Guild of Trinity Church was organized October 17, 1932, and now includes the following members:

Advisor—Rev. Stuart G. Cole

John Morse
Frederick Clark
Thomas Semmens
George Booras
John Howes
Robert Brower
Richard Heinrichs
Marvin Scott
Jack Mumford
Leo Dyson
Fred Dyson
Paul Perkins
LeRoy King
George Lyke
Edward Rafferty
George Semmens Jr.
Lewis Van Houten
Norton Moore

THE KNIGHTS OF SS. JOHN

THE Knights of SS. John of Trinity Church was organized January 24, 1934, and now includes the following members:

Advisors

George Semmens Sr.
J. De Villo Pollard
Rev. Stuart G. Cole
Albert G. King

Jack Mumford
Leo Dyson
Thomas Semmens
Edward Rafferty
Fred Dyson
Norton Moore
George Lyke
Charles Hayes
Paul Perkins
Bert VanHouten
LeRoy King
Lewis Van Houten
Clair Reigel
Harold Semmens
Sheldon Miller
Glenn Brower
Edwin R. Smith
Verne Kuney
Philip Westcott
Richard Heinrichs } Honorary Members
Robert Brower } Honorary Members

HONOR ROLL

Of the Young Men of Trinity Church Who Served Their Country in the World War by Land or Sea or Air

Arthur Hinsdale Andrews
Harold Thomas Cook
Nathan Hale Delevan
Millard Terry Delevan
Lansing Southwick Hoskins
Charles John Kelly
Paul Richard Markel
Henry Wilson Micks
Rulison George Parker
Elbert Joseph Seigfred
George Semmens
Frederick Clarence Smith
Thomas John Smith
Melvin Kinne Stahlnecker
William Charles Tirrell
Howard Albert Toombs
William Harris Usher
Romeyne Lathrop Utley
Frederick William Williams
Louis Lull Young
Earl Preston Savage
George Thomas Ashmore
August Belher Ashmore
Walter Gardiner Crawford
Fletcher Clark
Paul Tracy Crosby
Louis Gould Deal
Nelson Breese Delevan
James Platt Hubbell
Stuart Clarence MacDonald
Frank May
Dedrich Willers Mansell
Robert Schuyler Pollard
Hamilton Harris Russell
Selwyn Emerson Russell
Arthur Hobart Soper
LeRoy Dilmore Soper
Henry Tilton Williams
Dewitt Clary Corle
Edward Scott Wagner

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